

TUESDAY NOVEMBER 7, 1961
 Played May 16, 1963

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We have to learn a great deal about loyalty; loyalty to work, loyalty to ideas, loyalty to Gurdjieff, loyalty to those people who profess to be interested in it even if sometimes they are not. But that determines our own loyalty towards an attempt which depends on co-operation. And we really know very very little about co-operation and how sometimes it is necessary to sacrifice something of our own little bits of wishes, desires, and so forth, for the sake of a different kind of an aim that is outside of ourselves. And it is, of course, much bigger and much larger than we ourselves can even think about. But, if we prepare in the proper way, and I hate really that phrase, to say that, 'in the proper way', but, if we prepare with seriousness, with consideration, with trying to place the idea and the ideas of Gurdjieff in its proper relationship to where they belong in our own lives, if we can see them in the place where they have a definite place and function to fulfill, if we see them as something that is, I would say for myself, absolutely necessary. You, for yourself, can substitute another word. You can say more or less necessary or sometimes necessary or hopefully necessary or something of the kind. But, when sometimes happens out of the ordinary, you are under an added obligation and you have to make a diuble attempt to place the ideas in the right place in yourself. And then you have to do in accordance with what is demanded.

It is the one thing you have to learn. It is a big thing you have to learn. You have to learn to take the ideas separately from any kind of a person. You have to learn to take them separately from Ouspensky, separately from the Gurdjieff Foundation, separately from me. The only time when you perhaps can identify with a person is that you take them because they came from Gurdjieff or they are written in a book. And, even at that, Mr. Gurdjieff would object. And he would never claim for himself that the ideas had anything to do with him, than only that he, at certain times, was a channel thru which such ideas flowed and which he then, by means of whatever he considered his own behavior, tried to emphasize and actualize in this world. But, as far as the ideas are concerned, they have nothing to do with him. He had something to do with the ideas. And, if you can see this, and you must see it gradually because we have talked about it long enough and you have to see that this is something that really requires on your part more attendance than ever. I do not want to harp on it. All of a sudden, you are faced with something about which you have to make up your mind. And maybe you are a little bit too considering and you find excuses. If you only could live with the ideas as you sometimes feel them and sometimes you know what place they have in your life and then make up your mind that that is the proper way to look at them and that poor little body of yours could conform to such a sacrifice.

You know, if we don't we are weak. We are not at all like what we would like to become. I believe all of us would like to become men, masters, in control, to be able to do. And, for that our life, our daily life, that whatever we do professionally or personally, has to serve and that whatever God, if you want to

call it that way, has given us in the form of a body and an emotion and a feeling and a mind and a thought; with all of that we have to work. And for that we have to try to prepare in order to become what we really should be, stronger than what we are.

We are really very very weak with ourselves. We do not take on certain tasks by ourselves and try to keep them. We still are in the stage where we have to have a task in the presence of others and then perhaps we keep them. And even then, if we do not keep them, we do not lose any sleep about it. It does not make us sit up. We do not pay one hundred dollars. Do we?

How do we look at today? What was today? And now, you look at your conscience and you try to remember. How often did you think of trying to become conscious? How often did you actually try to wake up? What did you do out of your way? What did you do to fight certain tendencies, to overcome certain habits, to do a little bit of something that every once in a while we talk about? What is it that perhaps this morning you made up your mind about? Today will be a good day or that perhaps you would say, "Tonight we have a meeting and let me prepare for it." I am not questioning you in any way really because I am not the kind of a person to ~~want~~ want to be your master in that sense and I have no right at all even to suggest it than only on the basis of: We are mutually concerned with trying to maintain ideas as we possibly can understand them. And we also are concerned with trying to make in our life some kind of a mark regarding the ideas and to extract from the ideas something for our own living so that our life, as a whole, could become in that sense better

or more understanding or on a different kind of a level.

I think we have to understand perhaps a little bit more what the aim is. The aim is not to become a good man on Earth. For that all your habits you have, everybody has, all the sleep we have, all the ideas and thoughts and feelings we have are quite sufficient for this Earth. And, if I talk about mechanical man, about something that is mechanical in me, that is like a machine or that I behave like a machine at times, not all the time, because if I were a machine all the time I would not have even the idea of wanting to wake up. So, there must be something in me that is not like a machine. So that, to say we are machines is an idiotic statement. But we have, many times, tendencies to be exactly like a machine and to behave mechanically and particularly when we behave like a chicken without a head. We simply go on and on and on without any particular questioning of ourselves.

But, when we try to see what we are, then if we have in mind the possibility of rising to a different level, this is really determines our desire for work. It is not that I become disgusted with the condition in which I live because if I continue, even if it is a routine existence, and even if certain things in me are so monotonous that I gradually say, "How can I be as mechanical as all that?", if I just continue for a little while, I close my eyes to it because there is absolutely no reason on my part to do something about it. And I will ultimately, if I keep on living, find the line of least resistance. And I will continue to close my eyes to certain things which in my youth I probably disliked. And that what I would call my mechanicalness, I will find all kind of perfectly good excuses; for instance, I will say, "I drive a car much and much better if I do not try to think about it." And all of that is true. And, as far as

Earth, this level is concerned, with 48 laws and whatever that means, it is quite sufficient and we do not have to wake up.

So, if I talk about waking up and not having this or that as something that is in the way as an obstacle to something else, it is not an obstacle in ordinary life. Ordinary life we can live very very well as we are. We do not have to wake up. So, when we do talk about ideas, we are talking, at the same time, about the possibility of going to a different kind of level if we only could. And that is the whole point. And I try to think then of what it is, what are these conditions of another level which I say, in general, may be governed by 24 laws. It is only a kind of a definition. It is something that I believe is of a different kind of nature and higher I call it because I would like to grow. I have in me a desire to evolve. And perhaps, because of that, that I feel that that in which I now live is holding me back and I want to grow out of that and away from that. And therefore, I believe that gradually this life could be helpful for me to become something else, and, in that way, then answer the purpose of my life.

So, it is two-fold. I will become a different kind of a man. I will of course not be as much bound. I say, in a general way, I hope that I will become free; that I will become free of certain things: my little bits of habits are really nothing compared to the kind of thing that I have created for myself and without which I believe I cannot exist. All of this, practically all, is of my own making. And I have gradually gotten the idea that without them I would not really have an existence at all because I do not know what to substitute in their place. And therefore, I hang on and hang on as long as I can to the

various props which I now consider necessary for me living here. And it is true. I need them. I need them in this life. And I must never give them up.

Do not go against any particular habit or a negative emotion that you try not to express. Do not go against them; continue, continue in your ordinary life. And, at the same time, try to compare it with a different kind of level to the extent that you understand what is meant by such a level and then to see if your ordinary life at the present time fits into or could be conducive to living on another kind of level.

And for that, of course, you have to define what is meant by that level. And then you have to come back to this level because much of what you now consider an obstacle ~~xxxx~~ for the next level, you can only determine by defining now what binds you on ~~xx~~ this level here, on Earth. It would be extremely difficult to know how it would be if we are free. But it would be very interesting to try to find out what now bonds us in order to try to have an experience of freedom. It would be interesting to know what it would be if we ~~xxx~~ do not have certain habits. It would be very interesting to know what the body would object to if it got up every morning at six o'clock when it is in the habit of getting up at ten or eleven. It would be very interesting from the standpoint of the possible development of myself. That is, I remain interested in that what is me and what can my mind, my feeling, my body actually do. I am interested in myself as a human being. And I want to find out what I can do in order to make this human being, let's say, more perfect.

But how will I do it? By constantly trying to improve myself in a variety of different directions which belong still to this level, that is, to my subjective existence? Or, is it

something that I want to introduce which is not subjective?

And this is really the big problem because I try to think about what it is to be objective and I have no idea and I can not really say quite definitely what ~~like~~ I wish. But, I know this: that if there is lacking in me a certain form of unity, something that I could consider my entity, my wholeness, then I must try to find out what takes place when I am whole, when I am all one. And, in trying to think about that, that it becomes important to try to reconstruct what is the experience, if I have had it. And it is in my mind that this must take place because I will not be there. I am not sufficiently free to be present to myself when I am one. It takes too short a time. It does not last. And all I can do is to try to think about it.

What was it? And was it desirable for me to be in that state of oneness? And how then I can describe it? And what was there? And this each one of us must try to find out for him or herself. No amount of description from someone else will help you. But you have to see ~~when~~ when in your own life you have experienced certain moments of that kind of oneness.

I mean by that something in which you practically could forget yourself, in which you practically felt as if you yielded to some other kind of a force, higher and above you with which you then felt at home. It is an experience probably which has not happened very often. And sometimes it is an experience which presents itself as a substitute for this question of wholeness. But in unity for oneself, you probably were very happy or in a state that you would consider happy. And, not even in that way. Perhaps if you would use the word bliss you would come much closer to it because bliss, if you understand what is meant by that as a concept, is something; it is a state in which there is no negative. Happiness still has a negative -

unhappiness. But bliss is really something above it. And if you try in your own life to go back to such moments, I have called them 'moments one does not forget', moments in which you absolutely remember clear as day, as clear as yesterday or today, so that you can describe them. And then, try to think, meditate about what it was at that time which, at the present time, in thinking about it, becomes attractive or desirable.

What is it really that belongs to that state of being? You see, here you cannot take my words for it. Here it is something that you for yourself must try to define with your own experiences. I can indicate what it is for me. I can only tell you how I reacted or what it seems to me in my own trying to describe that what such a state meant for me. And if I do it, then you will try to ~~make~~ look for that way perhaps. And it is exactly that that what I would like to avoid. At the same time, I have to indicate something that makes it desirable for me and what I even talk about it.

And I believe that the characteristic of that what I call oneness is that I really, I, myself, do not exist the way I am at the present time, I mean by that, that I do not really think or feel or sense. But I can only say, "I exist". I am. I have a being. Now this question of being, this question of existing without my functioning, the question as if, for myself, my functions do not amount to anything any more but that what is left as being in me becomes much more truthful a representation of my life.

And so, what I really strive for: I strive to see in my manifestations of the different functions which I have, that what made that part of me become myself when I became alive. So, it goes back of course to the moment of conception, to the moment

of birth, to that inwhich during my life time, certain forms of life force were manifested in different forms of behavior or thought or feelings of myself and that I now call my self. It is that part of the totality of all being which at the moment of my conception, thru certain circumstances which happened to come together, I became the neutralizing force of that cycle. And in then accoeing, you might say, my body, accepting the fact of life being given, transmitted to me at that time, I became the standard bearer of that what is life in me.

Now that life comes out in three different ways. Gradually, it developes in different ways. And sometimes, after birth, it of course is effected by conditions of life which are sociological or economic. But I do not want to talk about that at the present time. It is not a question of how my personality was formed and what happened to my essence. But it is that in myself the three different directions inwhich this life force started to manifest was my physical center, my body in the first place, the development of something that was called then a feeling center but which was not a center at all. There were just a few cells at the time which started to multiply. And then what was called my brain which also were just a few centers which combined and stayed in one place.

There is a difference in these three centers. The body is all over me. My emotional center unfortunately is also over me totally. It is not located in one particular place than only for certain quite definite feelings which more or less have to combine and I call them in solar plexus. It is something where, if I were honest and tried to really feel, if I say "I hate or I love or I wish with all my heart", then something takes place in me solar plexus. It is not as yet heart. But for the rest

of what I call my feelings, it is spread over the rest of my body. And it is not a center at all. But it is very sparsely centered. It is not like the body cells. The body cells are more or less solid. But emotional cells are a little bit etherial.

My brain is the only thing that I caoul call a center because they are centrally located in one place in my body. All three represent a manifestation of myself as far as life of me is concerned. And for the duration of the existence of such centers, this life force now represents my self.

Now, what do I mean when I say, "I wish to remember myself?" I wish to remember myself. I - what is this I? The I for me is that what is not mechanical. It is something with which I recognize certain possibilities and it is with in me a potnenti-ality for further ~~xxxx~~ possibility of growth. That I believe in. I believe in it because I have an experience of that kind. It is something which, at certain times, I know for absolutely certain. And it is linked up with the moments I do not forget because, at that time, that what I now call I, was there. It was not developed. That is, it was ~~xxx~~ there for only one moment. It had no duration of existence. But nevertheless, it exists. And, when I say, "I", I remember that. And that was instigated and where a certain part was played, was by that what was not mechanical in me which is Magnetic Cneter. ^{It} is Anulios. I have spoken about that. It is that which also was born at the time when I was born. And when this cataclysm ~~xxxx~~ took place on splitting off my moon which is my essence and my Anulios, which is my magnetic Cneter, and have, ever since that time, started to bother me. Every once in awhile, Anulios speaks up. It does not allow me to sleep and it wishes something. It is quite uninformed.

It is not formed at all. It is really, it does not know very much. All it knows is to have a little wish that perhaps it could grow. And perhaps that something that it could recognize if it ever could come in contact.

Now, what is work? I ~~was~~ say, "I wish." This I can understand. I can see a little bit of something in me wishing for something, simply because that what I now have is not entirely satisfactory for aspiration. Aspiration is also a word that is like bliss. It has not negative quality. It is there or it is not there but there is nothing negative about it. I wish to have an aspiration towards the growth of that I. It is strange, but if I say that Anulios has in it the possibility of growth, knowing that it is alive and this life force knows it should develop. This is the quality of life. It is an attribute of a life force. It does not need anything else. It simply needs the possibility of growth. It is growth in itself. It is life. That is what makes it life. It does not have something else to direct it. It has to have a wish to live and then also, if it sufficiently large, it will find its own ways of how to do it.

Anulios is too small. It does not know, it is like a child. But, it has life. And it asks now a certain question of myself. I wish to remember what? I say, "myself". What is remembering? It is that I recognize something in me that I have seen or not before that has made an impression before that I can remember. Therefore, the quality of life has to be of I. It has to be in some form that I can actually recognize it as such a thing that belongs to the level of what Anulios was. And I link it up with life.

And what is there if my self? Nothing, because my self that was represented by the life force now has gone into the

three centers. And during my life time, the three centers have taken up such a tremendous position in myself that all that is life is an existence. My whole personality has been adjusted to make my centers continue to exist in the way they are, if possible with the least amount of work and with a tremendous desire to share each others experiences. So, it has made a mish mash out of me. And instead of having three centers which could function and which originally started out to function independently of each other, it now has become one so called totality in which nothing can be distinguished anymore and which I cannot separate into its component parts.

This is very important. When I talk about wholeness, it means that what whole can be changed into something which are components. The wholeness that I have of myself as I am which I call mechanically performing being, I, something in me, cannot and no one else can, separate the components parts of my three centers into independently functioning centers. Still, I call it ~~the~~ whole because I say, "Yes, I can be present to myself." That is, I can really do something if I focus my attention to certain things and concentrate on it. And at the same time, it is impossible for me to separate each center from each other.

So, in reality it is something that is ^{not} a unit which can grow. It is a unit which has reached the end of the line. And therefore, the question of life, that is, that what is represented and has represented originally in the centers which has lived for a little while in the centers, is not, because of the living and being exposed to a variety of different conditions which have not in mind the desire for em to evolve, but which conditions have been created for me to keep myself asleep and not to know why I existed. As a result of that, I have become a unit and

that is the end of it. There is no further possibility of growing out of that. And gradually, the centers as such will kill this life force in me. This will happen when I do not want to wake up. This will happen to every person here if they do not want to wake up. It happens to everyone outside who does not wish to become conscious. They remain on this Earth and perform their functions but they will die gradually one center and another and another; physically, emotionally, intellectually, whatever comes first. It does not matter very much. It is written in their book that that must die because the variety of ways of how each center has tried to cover up its life, all that remained in existence was that what existed and no further desire to grow.

And we see it because I become intellectually as if I am nothing else but a little bit of a circle, turning around; a big circle or a small circle, but nevertheless, within myself, I keep on repeating and repeating the same thing. I want the same kind of food. I want the same kind of ideas. I want the same kind of friends. I do not want to have any extra new thoughts. I refuse to think any further. If I can get away with the least amount of work, I do it. This is the picture of older man. Fortunately, it does not happen as yet when we are a little but young because we still have a few ideals. But, you know yourself, you compare with ten years ago and twenty years ago, you have changed quite a bit and you are much more dead than you were before.

Emotionally it is practically the same story. And you know how you constantly reduce your possibilities of emotions and feelings to the utter minimum. And you want to live with that because you do not wish to be disturbed.

And physically, of course we are tired already. We do not want to work any more and we find the least resistance. We go on

the elevator and we do not run up the stairs. We blame so and so for this and that when we ~~have~~ have to do some extra work. But, it does not matter. I do not have to go into that. And the reason is that when we do that, there is nothing in us to recognize that there is life so that it changes into ordinary existence of eating and feeding it and hoping then for the best so that God will grant us a couple of more years to continue our existence. And that is why Gurdjieff says "We are living day by day one day closer to our death."

Now, what is it that I wish? I wish to remember myself. My self is still there. It is that what is deeply hidden and belongs to the centers as they are. But I do not see it because the covering within my centers have practically extinguished that what was ~~the~~ self. And the problem now becomes how can I keep or do certain things in order to establish a contact with this self. It means that I try now to observe. I try now to observe each center. By observing I mean I try to become aware of the existence. I try to listen to that what I now see as existing. I try to form for myself a picture, an image, to see how truthful I can come to the seeing of that what is a center without any other center entering into that kind of an image. It means when I see my physical center, I see my behavior, I cannot have any feeling and I cannot introduce any thought process. I have to have something that is recorded and that recording it has to take place at the time when it happens because otherwise I am living in my memory or I am living in anticipation. If I now, by means of this observing, I bring about at the moment when I observe correctly, that is, without identification, and simultaneously, and that is at that moment, then there is at that moment a contact between I, my Magnetic Center and my self as part of my physical center.

Let's say, for the sake of argument, it is only one third of my self. But, in any event, it is a means by which I can bring contact between my self and I. And then I remembers itself because the self is the same as I. I hope you understand that.

Self represents higher forces outside of us which became, at the time of my birth, my conception, manifested in a form which I call my self. That what makes me as my self is really my Self with a capital S. It is not divided into three parts. It is not complete. It is only part of the totality of all Self. It is exactly like a point of a circle within a circle, where the little circle touches the big circle at one point only. I hope you see this picture. It is like that and in that there is a little one. And now this little one travels around the circumference of the big circle. The question of developing means that it travels, that constantly new points are touched; that, because of this travelling, finally it becomes this larger circle.

If I try to observe my physical center and I can make contact between that what I call I and that what is my Self, then I have the realization of one moment of being. The next step is I try to observe, become acquainted, see my feeling center. I do this by means of my physical center being acted on by my feelings. The expression of my feeling in a tangible form so that I realize a condition of my body is produced by a feeling. And I reach my feeling from my head by means of the manifestation in my body. This is the beginning. I cannot do it direct. I have no means of directly making a contact between my intellectual center, which I use for observation, and my emotional center which, in the first place is not complete, is not a center and the second place, there is not road between them. It does not exist. I have to develop via my body. But fortunately everything I feel is tremendously

noticeable in my body as a condition of my body. And therefore, if I see the condition of my body as it is, I now change from an observation of my body which is a static realization into a dynamic realization of the processes of feelings creating conditions of myself within my body as a result of such feelings. I hope you can follow it.

Rahila Would you say that past part again? I don't understand it.
Mr. Nyland: You see, it is the difference between a static something which is the question of by means of sensing my body I become aware of the existence of my body. This is a static procedure. There is nothing involved in it of movement. It is simply a -?- in my mind of myself being what this is. Now I try to use this method for finding out what is my feeling. I want to observe my feeling having in mind that thru that I can reach another part of myself. I now wish to see my feelings. I do not know enough about my feeling because it is immediately translated in a condition of my physical body. It is so closely connected with it that I can hardly say that I feel and not sense. When I like, my body immediately takes on that shape belonging to liking. The conditions of my muscles are involved in the fact of liking or disliking or having ambition or jealousy or whatever I call my feelings is expressed in the condition of my body. Now that what is then the condition of my body, I now observe. This time it is as a result of a feeling. It has changed into a dynamic condition.

So, sometimes there are exercises. I try to become aware, sensing one part of my body; ~~my right leg~~ then I go on sensing another part of my body, my right leg. And, at the same time, I now feel the first part of my body. It is a very ^{strong} ~~exercise~~ exercise if you only could see that it has a perfectly good reason of existence, a *raison d'être*. It is there as something

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And if I now can remember the totality of my personality which expresses my Self, then the three parts of my Self become united.

my wish, my desire for becoming what I should
 wish myself to be for the purpose of

It is not an emergency to opening eyes.

recognized by me, by something in me seeing thru the variety of feelings that have covered that Magnetic Center. And it is now brought out into the open and has to, you might say, start to live for itself. All this is a process that us constantly a connecting between Magnetic Center in a very small way, starting with a wish, wish Self which is on the other side, which is also small because of the covering up of my centers. And ^{going} ~~again~~ back back and forth, re-establishing the relationship, recognizing each others existence and, in making these efforts, developing to the proper level and their existence where they belong. So that gradually out of Magnetic Center with the help of this and an effort which is made within me... mind you, something has to be within me that brings even this Magnetic Center to the foreground.

It is the voice of God. It is that what I call conscience. It is that what I wish to listen to because I have the equipment but there is still something that covers up my own conscience and God cannot speak to me. But if I allow certain conditions of my body which now prevent me, certain obstacles, allow myself to be in an attitude of prayer, that is, I try my best to combine the three centers as I see them, to be one, and make that effort to be one, that is prayer. Then my conscience has achieved its possible task of bringing about that what is Magnetic Center with that what is Self. And, in that, my conscience has functioned as the neutralizing force between that what is Earth, my Magnetic Center, representing God on Earth, but nevertheless belonging to Earth, with Self which is the higher forces. This conscience has become neutralizing factor and, as a result, the total of that now has become a moment of recognition of being.

This is my I. So, we pray. So, we have towards this work

an attitude of wanting to really to find out what is involved and how can I, in ordinary life, bring about certain conditions. It is as if at the time when I try to think and feel about it, I have towards myself a certain openness; a certain something that I believe I could make if I sense, if I relax, if I become open to the possibility of my life and its development, if

I am porous enough to let certain influences become within me conscious; that is, that what I consider an active impression. If that is within me, I then become gradually more and more transparent. And it is as if this process of irradiation, this process of being exposed to certain rays of a certain kind, I call them active influences "C" as Ouspensky says; it doesn't matter. For that I have to be in as good a condition as I can be. That is, that my three centers are as united in that effort. And therefore, that effort that I must make, all of me must try to focus on that and no other wish should exist. Then that what is my converging of each one of my centers, that what has been my protective coat has become transparent. It now has possibility for outside influences to penetrate and furnish food for the further growth of that what is now in me essential and that what is real Self, still divided into three parts if you wish.

We are talking again about something that we really do not know because that what is Self of course is endless and is infinite. And that what becomes now in me, my personality and what I call my life has now taken on a certain form of existence which has quite definitely limitations. But, when I say life, I know that what I represent as life is something that has no limitations. And, at certain moments, I know that that exists and I, with my limitations, does not exist.

Therefore, the recognition of this form of life is within me when I work. And, in working, and at moments when I try to bring all things together within me, if my experience is as if I am not on this Earth, as if I am an entity without my functioning, as if I then for that one moment am free and could live, then I experience that oneness of the caliber, of the kind, of the type which belongs to a different level which, if I express it correctly, is that what is opposed, what is perpendicular to a certain surface of my living and points vertically from the horizontal plane in which I live at the present time. It simply means that that what I now consider ~~xxx~~ growth must be growth as compared to the plane where I live, separating from that and extending as far away from this plane as it can be.

In that way, I can understand objectivity. Objectivity means for me a freedom from that what on this plane as subjective manifestation of myself. And it is at that point where I leave this form which now is my body, my feelings, my mind, for one moment, I actually experience the freedom of being.

Again, I have to explain it and use words of my own and simply say and I try to explain certain things which are almost not describable because that what I want to say is infinite and I try to put it in a word of the finite word. So, of course, it is already bound to be a failure. And, at the same time, by trying to circumscribe it, that is, to go around it and to gradually elucidate or enlighten it a little bit, give it from different angles a certain form, I know that what is inside that form is not bound by it because I myself have no wish to bind it.

So, you see, this is the other necessity. I have to be one. But I must have no wish to have a form. Therefore, I cannot be

one and at the same time I wish to be. It is extremely difficult to understand that. In this question of trying to become one, I will have freedom. But the oneness cannot continue to exist as one. It has to evolve into a further possibility of growth. If I understand my level on which I now live correctly, it has to be seen in relation to the level of further existence. If I understand the octave in which I am, I can understand this octave becoming a point in the next Do with the force of having the impetus for the formation of a new octave. So that my life will not become static again in one form of oneness. But it becomes, out of such oneness, with the desire for further growth, having a dynamic quality of wanting to live and the living as on a different plane.

If this happens on this Earth, the only solution is not to die on this Earth, but to be on this Earth as if I have died. And then to manifest on Earth that what I have called, in a general word, participation. I still partake in life. I am free but it can be done because I am not as yet dead; that is, my body is still alive. And that form, since it represents part of myself and that form of life is still in that particular form ~~manifest~~ expressing itself. But freedom exists. And the freedom must continue to express itself in a form of dynamics of continuing to live until the proper time appears of separation.

Sometimes this is like a philosophy. Sometimes it is a little bit religion. And sometimes it is psychological context. I wished you would try to see work, see yourself in a variety of different religions as we every once in a while talk about, in a variety of different philosophies which you study and a variety of different personalities as you understand their type.

I wish particularly of the last; that you try to understand

other people psychologically and that you understand them from this standpoint: that perhaps in them you could see their Self, their life, their that what we say sometimes, 'makes them tick', that what is still struggling that could be brought to life, more life, that could be brought to a certain form of consciousness and that you yourself see this as a task for your own to understand yourself better; to see what takes place in ~~another~~ someone else so that you will know what takes place in yourself; so that everybody around you becomes for a mirror in which you can see yourself and how to fight, how to struggle with the manifestations as you know ~~your own~~ manifestations and to see how you are bound constantly in yourself because you are identified with everybody around you.

This is the problem. This is the problem psychologically. We are bound with everybody, our friends, our enemies, our bosses, our so-called servants. We are bound up with them. And that is exactly the thing we have to see. When we see it, that we are identified, then there is a possibility of loosening ourselves from it and then ourselves, we, to become free. But you first have to see how you are bound. And human beings, our surroundings, that is, the people with whom we live and are in daily contact are exactly that kind of means.

Gurdjieff says to learn how to ~~understand~~ stand the manifestations of others. Why does he say it? Not to make or for us to be able to get along and be a hailfellow well met and all that, Not at all. It simply means that everybody who exists is food for us and that we could profit by having in ourselves the realization I do not like so and so and I would like this and that and I am this. And constantly this kind of criticism, this kind of control

this kind of nonsense, this kind of talk, this is what binds one. And, if I see it, this is a characteristic of my psyche, this is how I am, it is not how the others are. They are only a means for me to hold up a mirror in front of myself and to realize that that is how much I am bound.

And then I start; I start with one or two. And I now see how are these bondages that I have these ties, these automatic identification ties. And I start to cut them a little bit, a little looser. I put something of myself of a different kind of nature in a relationship. You remember, I have said many times the relationships are absolutely essential. The relationship between an observer and an observee is just as essential as the observer and the observee. The relationship I have with any person that psychologically that I like or dislike or with whom I have some kind of an intimate or not intimate or friendly or not so friendly relationship, I now wish to use this relationship. I put in the relationship, that is, the connection between this person and myself, something of a different kind of nature. I wish to try to see how can I make this relationship appear or disappear at will. I have to introduce something. I have to consider the relationship as if it is some substance. And I have to introduce something with a different kind of substance by means of which I want to have that relationship tested.

What do I do in ordinary chemistry? I say I do not know, it is an unknown for me. So, I take some water and see if it dissolves. Alright, maybe part dissolves and another part does not dissolve. So, I take the part that does not dissolve and I put some acid, hydrochloric acid. Part of it again dissolves and the rest does not. Then I use some sulphuric acid. No, it does not dissolve. Then I use some aqua regia and that maybe dissolves it altogether.

Maybe it does not. Maybe it is insoluble. Maybe then I heat it. Maybe vapors come off. Maybe this happens; maybe that happens. That is the way I go about a problem to find out what ~~4~~acid?). I call it research to find out what is an unknown.

For me, psychologically, it is an unknown what is a relationship between someone else. I know it in a very general way. I say, "I love you", and then the other says, "I love you too." Maybe, maybe not at all. Maybe other reasons for it. Maybe something that I do not even understand. Maybe it is an attraction that happens to be chemical and I say, "I love you." Maybe it is something that has to do with Solionensius that I, at the present time, am simply in that kind of a state where I have to quarrel with everyone. Maybe astronomically; maybe something that I do not astrologically. It may be that there is some reason for it.

But, I have to find out for myself what it is that is a relationship and I take one, two, three persons. And, in that, now I introduce a string of nice kind words, an attitude of giving something that I have never given before, something that I withhold that I have never withheld, something where I use some words which I have never used. Sometimes when I have a voice of a certain kind and it is now an entirely different kind. And that is what I ^{pour} ~~xxx~~ into this relationship and I watch it.

And, I see what happens. What happens to the relationship? Is it tightened? Is it getting a little worse? Is it getting a little more flexible? Is it getting something as if I lose it? Have I said too much? Did I step on some persons toe? Why not try. Otherwise it exists exactly the same as always and I always have the same kind of friends and I always will go to the same kind of movies or I go swimming or I play judo with them.

Introduce into something that you now, if you are interested

psychologically in trying to find out what you are, use everybody for that kind of purpose and then, if you want to say it, say it. "I am saying this now but I really do not mean it. I was trying an experiment on you." ~~xxx~~ Fine, if they can stand it. Maybe they cannot. But, find out something about yourself. How much are you willing to give? What can you do? How inventive can you be? What can you introduce? What is it that you can make that is different from the usual run of affairs? What is it tomorrow, for instance, that you could introduce in your life that could be called new, original, creative?

Then you become creative regarding your own possible development. Then you take something as if it is still alive and you introduce it by your own wish ~~xxxx~~ into something. And you can say, "So help me God" but nevertheless, you do it because God is not going to do it for you. You have to go and cross the bridge. Go to the bridge and maybe then he will help you to cross it.

This is our work. Day after day. I would not say hour after hour. We will forget. Day after day. In the morning to remember. In the evening, for the next day. Gurdjieff says some where, "If we do not work today, tomorrow is exactly the same as today." How can we expect tomorrow to be different if today we do not make it different?

And so, what do we do? We will waigh~~x~~ it in the evening when we take stock. We select four or five people. They are experimental rabbits. They do not know it. You do not do them any harm. It is only us. That is, we ourselves who try certain things and really, I am quite sure, you will not do anything that will hurt~~xx~~ them. But nevertheless, you become more awake to yourself in a different kind of condition where you have introduced certain elements as if you want to dissolve, that is, under-

stand the relationship because if you know how to dissolve it, you can put it back. So, you are not losing anything. It is a possibility that you understand it better and then have a deepening of that kind of relation and perhaps, because of that, an exchanged of some kind of food which other wise you do not get.

I say this to everybody regarding relations they now have. It is the relations towards your God. It is important. Maybe there is still something wrong. Maybe there is something that you could change, something that you could really embellish, that you could really become a little bit more, how will I say it, meek, something that you really could wish, that you could wish for. Your personal relationships, relationships with your friends and relationships with your nearest, your wives, your husbands, your children, that where you perhaps do certain things and not to give up and to try constantly a little different. But make the other person see that you do it not for selfish reason but for the fact of trying to introduce something as if it still could become alive between you. It does not mean that it has to be like it used to be. It may mean something new and, because of that, it has a chance of survival. Maybe I have acquired certain characteristics about which you really ought to be ashamed. And certain things that you say I know I am not right and I am this and that. Alright. Put your head in cold water and come up with some other kind of an answer. Do something about it. As far as your ordinary relations in life is concerned, I mean by that, professional, others of course you can almost go as far as you like. It will not hurt them. It will not hurt you particularly as far as your professional relationships is concerned because nobody will know about it. And you can try many many things and maybe become a friend and maybe run the risk that the particular

person you try it out with is a bore and you have to have lunch with them. I do not know.

But, at least from you, from your standpoint, you keep, as it were, the fires of creation for yourself; you keep it going and you go a little bit out of your way. You extend the circle, the cycle of your friends and you make out of a circle a spiral which goes outside, not drawing within, but which goes as far outside so that you broaden your worlds. You give yourself more material so that you can, perhaps because of that, certain doors are opened. You have more aspiration, you have more feeling of being alive and that you really could start doing something because you see this belongs to doing.

I introduce something for no Earthly reason, not to feather my nest or not to be liked. I do it for the reason that I know I am incomplete and that that what I am interested in is the possibility of my own development, to become more harmonious, more under control, more myself, more real.

And, for that, I now try to work. I become inventive, create this, create that. And every day I pray to God that He will help; that He will look up at me benignly, that He will not oppose, that He will give a certain strength and force. There is no objection to prayer you know. We do it, all ~~sorts~~ of us. All indifferent forms. It does not matter if you call it God or not. Whenever you talk to yourself, whenever you are in contact with your conscience, you are talking to your God. Whenever you think, in your idealism about what you would like to become, that is, you as full grown harmonious man, that is your God. And you can pray to that. You can create your God if you wish. And then, try to become identified with that. And then work towards that. Be honest, sincere, quiet, simple, not complicated. Day after day. Make it

little notes. When you fail, make up your mind then that you will do better if you can, that you have to believe, that you feel that it is needed; that when you take stock at the end of the day, that you are not as much ashamed, not as ashamed of yourself.

Maybe you can live then with yourself, but you must try. You cannot stay in theory. You have to learn. It takes a long time. You have to have patience. But you must learn. And each day, something of that, of that kind of waking up, must appear, that kind of wish translated into an effort to be awake to yourself, to see it, to see it impartially, to recognize it for what it is, to give it the proper value, not to overestimate or underestimate, not to associate it with anything that does not belong there; to see it as it is, to face that as a problem for yourself and then you work. You work; no shenanigans; work. It is nothing else that is necessary. The rest will take care of itself. The rest will grow. The rest will find its own place. You must work. It is the only way to do it. Work on yourself. It is the only meaning of "Know yourself". --??-, if you know your Greek. Everywhere and always. It is not only know yourself. Everywhere and always: that was written on the oracle of Delphi. And, remember, to know yourself is the same as I wish to ~~know~~ remember ~~myself~~ myself.

This is like a mantram. You take it. You use it. It is a sentence. You emphasize each word. I, whatever it means. Wish, with all your heart. To remember, it is that what now takes place in your mind of recognition. Myself, all of me, so help me God. This is, as I say, a mantram which you use when you are very sorry for yourself; when you feel that you are suffering, when you feel that people do not recognize you, when you feel that you ought to be much more than you are and the poor fools do not know how wonderful you are. It is what you use when you will have a certain

experience where you might have fear or in which you will tremble. It is something you use when you approach God. It is something that still can be used by yourself in moments of practically losing yourself as if you die. Then you wish to remember yourself.

You know, it was not my intention to talk. I thought we would have just a few questions. But now I do not think we want questions. We want work. And we have enough information, data, to work with and you must try. And you must be very very patient and you must ~~xxxxxx~~ realize that what you are up against is practically the most impossible problem in your life. And, at the same time, it is the most worthwhile problem to solve because ~~it~~ only with that kind of solution and even on the way to its solution, you will always be able to fly to the sun. And maybe, I hope some day, we will know. So, good night everybody.